

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."—
GAL. iii: 26-27.

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Price One Penny.

THE TESTIMONY OF JOHN THE EVANGELIST.

BY ELDER JED. F. WOOLLEY, PRESIDENT OF THE LEIPSIK CONFERENCE.

CONSIDERING the great amount of writings and discussions we already have concerning God and Jesus Christ and their relation to each other, or better, concerning the various conceptions entertained among Christians relative to these two beings, it is with some trepidation that the writer undertakes to say anything at all on the subject. However, it is his hope to present for the reading of Elders and Saints in the mission field, a few facts for the purpose of strengthening their testimonies in relation to the divine appointment of Joseph Smith, and this task is after all not so very difficult.

That Joseph Smith was in reality a Prophet of the Most High in the same sense that the ancient Prophets and Apostles were, is a fact in modern history, second in importance only to the conversion of the world to the principles he taught for the salvation of men. This conversion depends in some measure upon the harmony of the principles he advocated with those found in the Bible. But as there seem to be so many different meanings drawn from the Scriptures, the primary means of converting people—the most effective and abiding—is that of testimony. The testimonies of the Elders and Saints, confirmed by righteous lives and the Spirit of God, are of far more importance than any kind of discussion that we can produce from a comparison of modern with ancient Scripture. Through such a comparison, however, we have a ready means of reaching the people in order to bear our testimonies to them. By it we can also very effectively strengthen the testimonies we have already received. It is for this purpose that the writer wishes to call attention to the

harmony of the teachings of Joseph Smith and what we find written in the first chapter of the Gospel of St. John.

We all know that this chapter has played a very great part in what is sometimes called Christology. Probably it has had more influence upon Christian thought concerning the relations that exist between the Father and the Son than any other passage of the Scriptures. But in this chapter, as in much else that is written in the sacred Book, when we read it for the purpose of finding something that will help us defend some already cherished notion, we are almost sure to find what we want, providing we will eliminate much that is absolutely necessary to the proper understanding of the text. From this tendency to read into the Scriptures what was not intended to be expressed by the author, the "Mormon" Elders, above all others, should be free, not only because it is unfair and to a very large extent impairs our moral fibre and at the same time weakens the mind in its power to form correct judgments—which power, according to Aristotle, is the greatest intellectual attainment of gods or men—but also for the very important reason that we have the truth and the truth needs no such defense. In fact, if it is at all possible to hurt the truth, it is by such means that it can be most effectually done. Every Elder should know at least enough about the Gospel to know that he has the truth, and that if he cannot at all times from the Scripture defend the teachings of Joseph Smith, it is only a personal defeat for the Elder himself, and not for the doctrines advocated by this great man. And this knowledge should reduce to the minimum any tendency an individual may have to put strained interpretations on utterances found in the Bible.

Already in the days of John the Evangelist disputes had arisen among Christians concerning the relations between the Father and the Son. As John at the close of the first century was the only one of the Apostle witnesses living, it was natural for the Christians in many places to write to him for an expression on the points at issue. John was at this time very old and was well acquainted with the points in question, and also with the language and speculations of the then prevailing school of philosophy, whose seat of learning was the celebrated city of Alexandria.

In response to these questions John wrote the Gospel that bears his name, the opening words of which, according to the King James translation, read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." It is generally admitted by Christians that the word "Word" refers to Jesus. In fact, from the tenor of the whole of this chapter there is no room for doubt as to who is meant. Particularly does verse fourteen make this plain, for there we read, "And the Word was made flesh, and dwelt among us." No less clear is it that the Word, or Jesus Christ, was the Creator of this world and all that pertains thereto; for in verse three we read, "All things were made by *him*; and without *him* was not made anything that was made." As "Word" is the symbol used by the author to represent the main thought about which he is writing, it must be the antecedent of "*him*," and the word "God" cannot be so considered as it occurs only in a subordinate sentence element, and is therefore not prominent enough in the thought to come into consciousness when we read the word "*him*."

So far, however, there seems to be no very great difference of opinion among Christians concerning this scripture, but when we enquire anything at all about the number of Gods mentioned here in this chapter we are at once confronted with the disparity between the orthodox Christian notion and the facts as they are here written and as they were taught by the Prophet Joseph Smith. Since the early part of the fourth century, in order to maintain the "Unity of God" in every possible conception of that term, orthodox Christians have been in the habit of interpreting this chapter as speaking of only one individual personage, manifested in different spheres of action; while it is evident to one who carefully reads that at least two distinct personages are in the mind of the Evangelist.

Let us read together once more the first verse in this chapter to see what it really says and what there is of ambiguity in it, remembering at the same time that almost every word in every language spoken by man has several meanings, and that the meaning in any particular use of a word must be determined not alone from the etymology of the word but also from the general sense of the text in which it is found and the historical uses to which it has been put. Here we must in a large measure think for ourselves. The fathers cannot think for us. We will be held accountable only for our own judgments and actions, not for theirs. If our judgments are wrong, they will be none the less disastrous to us because they were also held by the fathers. Our minds are given to us that we may know, and to every man that comes into the world is light given from Him who is the Light of the world. It is therefore our business to know for ourselves both as to law and fact. It is our business to regulate our course in life by what we know. No amount of repentance will relieve us from all the effects of violated law, whether we break the law knowingly or unknowingly.

The verse reads, "In the beginning was the Word, and the Word was with God, and the Word was God." Evidently the word "God" as it is first used refers to a person which in individuality is entirely separated from the person to whom the "Word" refers, because they are spoken as being one *with* the other. While on the other hand the second word "God" refers to the same personality as does the "Word," because it is predicated of the Word. If we read this verse as follows, the duality of these two individualities will be more plainly seen: "In the beginning was the Word, and the Word was with God, and the Word was" *himself a God*. To prove that this rendering of this verse is not strained but exactly as it should be, I will translate it verbatim from a Testament translated by Curt Stage from the Greek, as he says in his preface, into German as it is spoken at present and which itself does not need to be explained in order to be understood. This translation into German, he says, is for the benefit of those who read German but cannot read Greek and yet wish to know exactly what the Greek Testament says. According to this translation this verse stands; "In the beginning was the Word and the Word was *by* God and the Word was *himself divine Being*."

But to appreciate better the fact that the evangelist had really two personages in mind when he wrote this chapter, it is necessary to consider the historical meaning of the word "Word." As already stated, John was well acquainted with the theological and philosophical problems that were

troubling the minds of men in his day. He was also well acquainted with the different forms of philosophical expression, and when he used the word "Word," he did so fully understanding the meaning it would convey to the minds of his contemporaries. The "Word" is a translation into English of the Greek word *Logos*, which at the time John wrote was very much used in the Alexandrian school of philosophy and signified a mediator, an agent, a doer standing as a creator between God and the world of created things as they were made in the morning of creation. That *Logos* stood exactly for this conception when this chapter was written is the opinion, the writer believes, of all students of philosophy. But for the sake of adding the weight of specific authority I translate a footnote found in the above mentioned Testament by Curt Stage. "The Word, Greek *Logos*, is a word easy to comprehend in the Alexandrian philosophy of this time. It signifies a mediator between the Godhead and the many forms of the reality of things." Now, if the Word or Jesus Christ was the mediator between God and the many forms of creation, He was certainly not God the Father, for whom He acted, nor on the other hand was He the world of created things. So there are at least two distinct and separate personages among those who were present at and interested in the creation of this world. Therefore, when Joseph Smith said, "And the Gods said," he put himself right square in line with what was said by John, and he had no need to know this from a historical, philosophical or etymological point of view, for he received his prophetic insight from exactly the same source as did John and the other Prophets of the Old and New Testament.

THE GENERAL CONFERENCE.

FIRST PRESIDENCY GIVE INSTRUCTIONS REGARDING EDUCATION AND WORK
IN TEMPLES.

(Continued from page 727).

LAST MEETING.

The final meeting of the conference began at 2 p.m., Monday. The choir sang, "Though deep'n'ing trials throng your way." The opening prayer was offered by Elder William C. Parkinson, president of the Hyrum stake. Singing by the choir, "Hark! listen to the trumpeters!"

ELDER JOHN W. TAYLOR,

of the council of Apostles, was the first speaker of the afternoon session. He said that he was very much pleased with this conference because during it we had heard from many of the stake presidents, representing so many different parts of the country.

He quoted from the Prophet Isaiah concerning the gathering in the last days. This prediction receives its fulfillment in the history of the Saints. This is, moreover, one of the signs of the times. But as it was in the days of Jesus, so it is now; men discern the signs of the sky, but do not see those signs which God gives of the second coming. It had been predicted also that when, in the last days, the gathering should occur, the Lord would give the people pastors after His own heart, who should feed them. A long time has passed since any one arose declaring that he had seen God.

Another sign of the coming of Christ in the latter times is that the Gospel

of the kingdom shall be proclaimed to all nations. Apostle Taylor went on to tell how this prediction is being fulfilled. God had inspired men in our days to preach the Gospel to the people, and thousands had heeded the words of God to them and had gathered to Zion.

It would not be long before another prediction of the ancient prophets should receive fulfillment, in the work to be done by the three Nephites and the Apostle John, who had been given power over death. These men are even now preparing the way before the Elders of the Church. They will penetrate the centers of civilization and perform the work which was assigned them.

He admonished the Saints to prove faithful to the word which they have received, and testified to the restoration of the Gospel to the earth.

ELDER WALTER C. LYMAN,

president of the San Juan stake, was the next speaker. He had occupied the position which he held only six months, and so he was not so familiar with the stake as might be expected. But he believed that every organization was in good working order. The people had settled part of his stake under peculiar conditions. The promises made to the first settlers there had been fulfilled. He testified to his love of the work of God and the servants of the Lord.

ELDER JOSEPH B. KEELER,

counselor in the presidency of the Utah stake, followed Elder Lyman. The Utah stake had recently been divided into three; and this division had resulted in the advancement of the people generally. He spoke of the good influence of the Brigham Young academy. All the organizations of the Church in the Utah stake were doing effective work. One could not refrain, in listening to the reports made in this conference, from exclaiming, "Zion is growing." Notwithstanding the recent drouth the conditions were favorable. He believed that we should notice the indications that point, in the early spring, to the conditions that will probably prevail in the later seasons. He had been pleased to hear the brethren during the conference speak of the need there is of taking better care of our younger people in the quorum meetings and of their striving to do their duties as Saints. He bore his testimony to the truth of the Gospel.

ELDER ANTHON H. LUND,

of the First Presidency, next addressed the conference. He had been highly edified during the conference. He called attention to the necessity of the Saints sending their children to schools. The charge had been made against the authorities of the Church that their influence with the people depended upon the ignorance of the men and women. This was not true. The Presidency advised the people to get all the knowledge they could. The district schools should be upheld by the Saints. And it is necessary also that the Saints encourage their children to attend the meetings of the auxiliary organizations. The religion classes would be organized soon, and these also should be encouraged. The presidents of stakes and Bishops of wards were advised to see that religion classes were organized in the wards.

President Lund spoke of the Church schools. He was pleased to note the increase in the attendance of these schools. The Church had this year made

a greater appropriation than at any other year. All that could be spent in this direction would be well spent. In these schools there were missionary courses, which were doing a good work.

It was thought by some that the First Presidency was inimical to the state university. This is not the case. The Saints should take advantage of the opportunities extended by the state schools. Many young people who go east could with as much profit, attend this university. The people should study how to make the best of the resources of the state in educational matters.

He spoke of the idea expressed by one of the many mission presidents that the missionaries avoided debates. This was a correct stand to take. It was not because the Elders feared to meet in debate, but rather because it was not their duty to contend. Those who seek debate generally do not seek the truth but contention; and the Elders were sent to preach the Gospel. This was the policy of the ancient Church.

Men had ridiculed the Elders for believing that Adam was a God. We are not ashamed of this doctrine. Jesus said in speaking to the Jews in relation to Abraham, that they were Gods unto whom the word of God comes. But though we look upon Adam as a God, we worship the same God that Adam worshipped in the Garden of Eden. With the Apostle Paul we say there is but one God. The speaker advised the young missionaries to look into the standard works of the Church for doctrine; and when anyone brought to them any excerpt of a sermon, to ask that the entire sermon be brought in order that the whole context might be taken. It is not a good thing for the missionaries to go out of the standard Church works. He prayed for the blessing of God to rest upon the conference.

PRESIDENT JOHN R. WINDER

was the next speaker. He referred to the work done in the temples. There were about fifty brethren and sisters who were laboring in the Salt Lake temple without compensation. He read some figures giving the amount of work done in the temples for the dead. This was a great home missionary work, a work concerning which the Prophet Joseph Smith was much exercised just previous to his death. President Winder said he hoped that the Saints would be impressed with the necessity of performing this important work.

He spoke of the sacrament. There was not, he thought, enough solemnity connected with this sacred ordinance. It was an important ordinance, and should be performed in sacredness. The Saints should not partake of it unworthily.

Something he had to say, too, of fast offerings. It was not the dollars and cents alone that we want, but the blessings which come from fasting. This duty should be kept in mind by the Saints. He had felt, he said, during this conference, that he could shout for joy.

PRESIDENT SMITH

explained the reasons for the publication of the new edition of the Pearl of Great Price, and the changes that had been made therein. On motion the book as revised was unanimously accepted, by the conference, as a standard work of reference for the Church.

[TO BE CONTINUED].

FAITH.

BY ELDER CHARLES M. STAYNER OF THE BIRMINGHAM CONFERENCE.

A HUMAN soul without faith is like marble in the quarry which shows none of its inherent beauties until the skill of the polisher brings out the colors, makes the surface shine, and manifests every ornamental cloud, spot and vein that runs through the body of it. Faith, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection. A statue lies hid in a block of stone until the hand of the statuary finds it and clears away the superfluous matter. We see the marble when the chisel first begins its work of transformation; then the rough hewn figure takes shape, later the limbs and features are seen distinctly, and at last the finished form appears in all its beauty. What sculpture is to the block of marble, faith is to the human soul. Under the divine touch of the Giver of faith we may often see a shapeless life grow into one of harmony and loveliness.

Faith is a living, inspiring confidence in God, an acceptance of His will as our law, and of His words as our guide in life. It is possible only as we come to know or at least to believe that God exists, and moreover, that He is a Being of worthy character and attributes. Upon such is man's faith in Him established. Faith then cannot be exercised in the absence of all knowledge. No compulsion is used to bring men to know God; but as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will be given us of our Father.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

THE Rocky Mountain Bell Telephone Company changed its service November 1st to its new switchboard. It will now be necessary for a subscriber in calling up central only to place the receiver to his ear. That act lights a tiny lamp over his number and takes the place of the former ringing.

MRS. MARY ELLEN KIMBALL, wife of the late President Heber C. Kimball, died in Salt Lake City, October 28th. The deceased was one of the first school teachers in Utah and a devoted worker in the Relief Society. She experienced the terrible persecutions of the early history of the Church but was faithful throughout all trials.

THE fifth anniversary of the founding of the Beaver Branch of the Brigham Young Academy was celebrated October 31st at Old Fort Cameron. Salutes were fired in honor of the day, bells were rung, Old Glory was unfurled, and a parade of the students with class banners marched through the town of Beaver. Appropriate services were also held. The people of southern Utah are enthusiastic over education.

CHIEF TABBY, the venerable head chief of the Ute Indians, died two weeks ago at his home at the mouth of Rock Creek on the Upper Duchesne in eastern Utah. Though his age was not known exactly, it is agreed that he was over one hundred years old, and it is thought he was one hundred and four. Tabby, which signifies sunlight, was an appropriate name for the noble brave. He was ever a friend of the Saints and many times stood out boldly against the war policy of his more savage neighbors. When the Gospel was preached to the Indians in his territory, he with many other chiefs and braves accepted it and were baptized. During the last twenty-five years of his life he was blind, but his voice was nevertheless heard in the councils of the tribe. At his funeral all his personal effects were buried with him, and according to tribal custom forty horses were shot over his grave.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 20, 1902.

EDITORIAL.

THE ELDERS' TESTIMONY.—Our attention has been called to a paragraph that appeared recently in a sectarian periodical published at Bootle. Under the heading of "A Warning," the editor tells of having been visited by one of our Elders, who was tracting in that neighborhood, and advises his readers not to parley with such persons, as "they are very dangerous people." He says among other things that the Elder "actually defended polygamy, and when horror was expressed at the bold avowal he referred to Abraham and the patriarchs."

We hope that the good people of Bootle and of all other places where the Elders are laboring will not be influenced to take an imprudent and unreasonable course through "warnings" like the above. It is not impossible that mens' minds even in this day may be agitated by the same feelings as roused the silversmiths of Ephesus. If honest people knew the motives and the message of the Elders, they would bless their coming and bid them welcome. They have been willing literally to leave houses, brethren, sisters, fathers, mothers, wives, children and lands for Christ's sake and the Gospel's. They have come at great sacrifice to themselves and their dear ones, and they are laboring solely because they absolutely know that they have been called of God to bear His message to the world.

They approach the doors of the people with prayers in their hearts and their only desire is to have a hearing. Their happiest experiences are when they can peacefully explain the truth to those who will take time to listen and earnestly seek to understand it. They are not dangerous, for they urge their hearers to pray as well as to read and consider, and to abide not by the conflicting words of men but by the testimony of God. Their doctrines are plain and scriptural. There is no need of wresting the Scriptures to sustain their beliefs, because there is a perfect harmony already existing between the teachings of the Former-day Saints and of the Latter-day Saints. We appreciate that zealous advocates of modern sects do not like to hear the Elders bring forth Bible proof concerning the way to be saved and the organization of the Church of Christ. Their own houses of hay and stubble will not stand against the plain doctrine of the Lord and His Apostles. These men, however, should not try to influence others to close their doors and their hearts against the Gospel.

The writer speaks of the horror he felt when the Elder defended polygamy.

He should have saved himself this awful sensation by not mentioning the subject. The Elder made no reference to it at all until it was attacked. We have experienced hundreds of similar cases where religious people, unwilling to have their own faulty systems tested by the canon of the word of God, turn in desperation to attack the principle of plural marriage. It is well known that for over twelve years the law of the Church has been against contracting such marriages, and this law has been observed. The Elders explain this when polygamy is thrown up to them, and they sometimes show also that the principle was practiced by the Father of the Faithful and many other righteous ones, and sanctioned by the Lord. Occasionally the Elders meet someone whose conceit concerning the perfection of the existing social system is not so great as to prevent his earnestly desiring to understand conditions where plurality of wives was practiced as an honored system in a community. To such a one they explain what conditions were in the past, the chastity of the system itself and the chastity resulting from it. Such information is never volunteered; the Latter-day Saints have not the slightest thought of converting the world to the principle.

With perfect confidence we can say to all people that they will never regret giving Christian treatment and a fair hearing to the Elders of the Church of Jesus Christ. They come with a message of peace, and will not raise contention. They have no desire to batter down the beliefs of the people, but they will gladly show them more to believe and more to do. They are trustworthy, temperate and virtuous. We have heard many a testimony from non-members concerning the peace and blessings that have come to homes that have been opened to the Elders. They have no desire to break up families. Instead, they teach the people that family ties are most sacred, and, if the right course be taken, will continue not only till death but throughout eternity.

The Savior, when He was on earth, declared as one of the signs of the end of the world that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Divinely commissioned Apostles, Seventies and Elders are now going forth to do this work, and the Lord has declared in this age that after their testimony "cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." We wish the world well, but we declare that as surely as the Lord lives these upheavals and commotions of nature will in a not far distant future cause terror and dismay in the hearts of those who reject the message of the Elders of the Church of Jesus Christ of Latter-day Saints.

J. J. C.

THE Newcastle conference address is changed from Newcastle-on-Tyne to 14 Dunning Street, Middlesbrough.

THE headquarters of the Manchester Conference have been removed from Manchester to No. 36 Silverdale Road, Bolton.

A LETTER has been received by President Lyman from Elder Samuel J. Handy, who recently returned to his home in Idaho on account of illness.

Elder Handy says that the company had an enjoyable journey home, and that his own health has improved perceptibly since reaching his native climate.

The philosophy of the "moderate" drinker is illustrated by the man who when invited to have a drink replied: "No, I have sworn off this week for a test." When asked what he was testing, he answered, "Myself. As long as I find I can stop, I won't stop; but as soon as I find I can't stop, I will stop."

THERE is a moral in the following advertisement that appeared in the *Times*: "Church of England clergyman, of nearly twenty years' standing, whose faith is much shaken by events and controversies of the day, seeks secular employment; bachelor; good business abilities; unblemished character; present position almost unbearable."

UNINTENTIONALLY the notice of Elder Arthur L. F. MacDermott's release was omitted from the STAR at the time when it should have been given. Elder MacDermott labored faithfully in the business department of the Liverpool office during the last year and a half of his mission, and was honorably released to return home. Notice of his departure was made at the proper time.

ARRIVALS.—The following Elders arrived in Liverpool per s.s. *Commonwealth*, Thursday, November 13, 1902: For Great Britain—Thomas L. Cox, Pocatello, Idaho; Walter M. Wolfe, Provo; Robert L. Anderson, Salt Lake City; Samuel Armatage, Georgetown; Edwin Cox, Heber J. Burgon, Union; Joseph N. Hutchings, South Jordan; Lott Russon, Jr., Lehi; Edward T. Capener, Riverside; Isaac C. Morris, Morgan; Alexander Gregson, Aetna, Canada; Mark Cook, John H. Barlow, Jr., Bountiful. For Scandinavia—Henry E. Heilesen, Glenwood; Otto J. Monson, Richmond; Lars C. Christensen, Preston, Idaho; Anders Anderson, Huntsville; Nels Peter Jeppesen, Jr., Mantua; Joseph W. Petersen, Salt Lake City; Hans Rasmussen, Mink Creek; J. Ephraim Swenson, Murray. For Germany—John Lyman, Cowley, Wyoming; Samuel W. Oleson, Hooper; Israel Hunsaker, Jr., Honeyville. For the Netherlands—Herbert Van Dam, Jr., Salt Lake City; Perry G. Snow, Manti.

Sister Lydia M. Van Dam, who accompanied her husband, will visit relatives in Canterbury, England.

APPOINTMENTS.—The Elders for the British mission who arrived on the 13th inst., were appointed to labor as follows: Thomas L. Cox, Nottingham; Walter M. Wolfe, Robert L. Anderson and John H. Barlow, Jr., London; Lott Russon, Jr., Mark Cook, and Edward T. Capener, Bristol; Isaac C. Morris, Alexander Gregson, Welsh; Samuel Armatage, Manchester; Edwin Cox, Heber J. Burgon, Irish; and Joseph N. Hutchings, Norwich conference.

TRANSFER.—Elder John S. Smith is transferred from the Manchester to the Scottish conference.

THE Birmingham semi-annual conference will be held November 30th, at

the Assembly Rooms, Wretham Road, Handsworth, Birmingham, meetings commencing at 10:30 a.m., 2:30 and 6:30 p.m. An invitation is extended to all to be present.

THE IRISH CONFERENCE.

THE Irish semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held in the Whitehall Buildings, Ann Street, Belfast, Sunday, November 16th, 1902, President William F. Murphy presiding. There were present President Francis M. Lyman of the European mission and Elders Alex. M. Faddies, Lorenzo J. Durrant, Thomas B. Drury, George A. Purrington, Charles L. M. Milne, Robert Wills, J. Frank Allred, George W. Willis, Jr., Orson H. Anderson, Heber J. Burgon and Edwin Cox of the Irish conference.

After the usual opening exercises sacrament was administered by Elders Milne and Durrant. President Murphy extended a hearty welcome to all present, and in a brief manner reported the gratifying condition of the conference. He then presented the general and local authorities of the Church, all of whom were unanimously sustained. Elders Cox, Anderson and Purrington treated on the first principles of the Gospel, and bore their testimony to the restoration of the same.

President Lyman occupied the remaining time. He explained the object of sending Elders out into the world, and how necessary it is for them to have the Holy Ghost to preach the truth. The history of the Gospel is not the Gospel. It is eternal life to know God and His Son Jesus Christ. He explained Paul's sincerity previous to and after his conversion. The Lord is pleased with all good done regardless of sects or creed. The truth tends to make people free. Faith alone is not sufficient to save or please God. Our knowledge concerning the plan of salvation is not taken alone from the Bible, but is the same as the Bible contains. Those uniting themselves with the Church of Jesus Christ must be willing to sacrifice everything.

After the opening exercises in the afternoon, Elder Durrant and Brother George Geary spoke of the necessity of yielding obedience unto the same saving principles that were taught by our Lord and Savior and His disciples anciently. President Murphy treated briefly upon the Holy Spirit, its gifts and blessings and how it may be cultivated. President Lyman said that all good people will be saved in the due time of the Lord. We believe much more than common Christians, by accepting the Book of Mormon and modern revelations. Man must be willing to do good for evil to find out Jesus Christ. Where you see good cropping out, God is working there.

The evening meeting commenced at 6:30 p.m. with one hundred and sixty-seven people in attendance. Elders Faddies and Wills bore strong testimonies to the truthfulness of the Gospel that the Lord has again restored to the earth and the authority to officiate in the ordinances of the same. President Lyman explained how necessary it was to have living oracles in Christ's Church, that those who join the Church must be honest and good living people. The governments of Canada and Mexico are desirous of our people colonizing their countries.

Priesthood meeting was held at 133 My Lady's Road, Monday morning, November 17. The Elders gave in their reports of the labors accomplished the past six months, and received valuable instruction concerning their future work from President Lyman. Since last conference ten new members and three children have been baptized.

LORENZO J. DURRANT, Clerk of Conference.

THE USE AND ABUSE OF TOBACCO.

It was in the latter part of the sixteenth century that Sir Walter Raleigh introduced the strange American weed, tobacco, into the court of Queen Elizabeth. Learning the art of smoking from the Indians he used to enjoy the novel custom, using a silver pipe, the queen sitting beside him while he smoked. It was a great social rise for tobacco, from the wigwam of the savages of the New World to the palace of the greatest monarch of the old. At first, on account of its scarcity, the use of the narcotic was restricted to the rich, but it spread gradually among all classes of people not only in England but in Europe, Asia and America.

The habit made advancement in spite of much opposition. In Turkey the punishment for smoking was to have the pipe stem run through the nose, and in Russia the even more severe penalty of cutting off that useful member was inflicted. Governmental opposition gradually discontinued as the governments found that taxes on tobacco formed an easily raised revenue. The amount of tobacco consumed increases faster than the population. In 1859 it was estimated that the world smoked less than two billion pounds annually; now it consumes nearly six and a half billion pounds, which is valued at £52,000,000 sterling. Of European countries Holland smokes up by far the largest amount in proportion to population. Slightly over seven pounds of tobacco per head is consumed among the Dutch each year. The United States comes next with 5 lb.; Austria follows with 3.8 lb.; Denmark 3.7 lb.; Switzerland 3.3 lb.; Belgium 3.2 lb.; Germany 3 lb.; Norway 2.3 lb.; France 2.1 lb.; Sweden 2 lb.; Spain 1.7 lb.; United Kingdom 1.34 lb.; Italy 1.25 lb., and Russia with 1.2 lb. It will be seen that the Dutch consume over five times as much and the Americans nearly four times as much as do the British.

There have been and are yet many notable men who have used the "divine herb" as it has been called by smoking enthusiasts, or the "filthy weed" as it is called by those who are opposed to its use. The late French novelist, Emile Zola, said that men begin smoking through affectation and continue it through habit, and indeed this is the best explanation of its use. Many would cease, but find the effort too great, and continue though heartily wishing they were off with the unwholesome practice. Even those who are enthusiastic over the use of tobacco would recoil from the thought of having their wives and daughters begin it, yet every argument that can be brought in favor of the weed applies as much to women as to men. There is a growing consciousness that tobacco is not adapted for the nostrils, mouth, lungs or stomach. Certainly, physiology has demonstrated that nicotine is a deadly poison to the body; there is in the best tobacco two or three per cent, and in common varieties as high

as nine per cent of pure nicotine. The weed is notorious for the sickness it causes those who begin its use.

Educators and other thoughtful men have lately become aroused, especially in America where the deadly cigarette is so popular, and have begun a vigorous crusade against tobacco. Anti-cigarette leagues are becoming popular among boys. In many cases it has been found that insanity and other grave disasters have been directly caused by the excessive use of cigarettes among young men and boys, but even "moderate" smoking seems to be proportionately as harmful. The report of an interesting investigation is made in the *School Journal*, an American periodical. In a certain school, choice was made by lot of forty boys, half being smokers. Their ages ranged from ten to seventeen years, the average being a little over fourteen years. Of the twenty smokers, all were using cigarettes, and some also used cigars and pipes occasionally. Twelve of them had smoked over a year. The investigation was carried on for several months, and when it closed the following startling results were obtained:

						Smokers.	Non-smokers.
1.	Nervous	...	...	...	...	14	1
2.	Impaired hearing	...	...	...	...	13	1
3.	Poor memory	...	...	...	...	12	1
4.	Bad manners	...	...	...	...	16	2
5.	Low deportment	...	...	...	...	18	4
6.	Poor physical condition	...	...	...	...	12	2
7.	Bad moral condition	...	...	...	...	14	-
8.	Bad mental condition	...	...	...	...	18	1
9.	Street loafers	...	...	...	...	16	-
10.	Out nights	...	...	...	...	15	-
11.	Careless in dress	...	...	...	...	12	4
12.	Not neat and clean	...	...	...	...	12	1
13.	Truants	...	...	...	...	10	-
14.	Low rank in studies	...	...	...	...	18	3
15.	Failed of promotion, (No. of classes)...	...	...	...	...	79	2
16.	Older than average of grade	...	...	...	...	19	2

It can easily be seen that a stronger, cleaner, more efficient race would be produced if tobacco were not used. Better health, better manners, better moral and mental condition, fewer street loafers would result if humanity applied the narcotic weed only to its legitimate use, the curing of bruises and sick cattle. In the Word of Wisdom given by the Lord in the year 1833 to the Church, the declaration was made that tobacco is not good for man, and all Saints, weak and strong, were admonished to abstain from its use. Since that time the using of tobacco has been placed before the Latter-day Saints as an immoral act, and we believe that only by appealing to the conscience of men will the destructive habit be overcome. Through President Brigham Young the Word of Wisdom was given to the people as a command, and it should be understood by all Saints in that light. It requires faith and determination to overcome the vice, but the victory is worth the effort. Parents and all thoughtful people should discourage boys from ever beginning the habit, and disabuse them of that silly idea that smoking makes them manly. The essential qualities

of manliness are independence and strength, and these are best cultivated and manifested by resisting temptation.

A DREAM FULFILLED.

BY ELDER WILLIAM J. FACER, PRESIDENT OF THE LIVERPOOL CONFERENCE.

PROBABLY no Latter-day Saint has been entirely without some inspiration from the Lord making known the future. The testimony of Jesus is the spirit of prophecy, and that spirit may be manifested in many ways. Some of the Saints have been able to declare clearly what would take place in the future. This has happened in innumerable instances where Elders, laying their hands on the sick, have been inspired to promise them health. Sometimes the Lord blesses His children with visions, thereby giving them knowledge, encouragement or warning as they stand in need; other times they receive dreams for the same purpose, and at times premonitions come that are not understood until later events have transpired.

While crossing the Atlantic somewhat over two years ago to fill a mission here in Great Britain, the writer had a little experience that was interesting to him and taught him to take notice of forewarnings that may be given. One night he dreamed that he was standing on the deck of the vessel with one of the other passengers, Elder Joseph Nelson. There was a very heavy sea, and the ship was rolling dangerously. Suddenly his companion lost his footing and shot across the deck to the edge of the vessel, but seemed to catch one of the upright bars of the railing and this saved his falling into the sea. The writer rushed to him, drew him up and helped him back. A peculiarity about the dream was that when the writer bent over his companion, one of those strange transformations, so common in dreams occurred; the prostrate figure seemed to be some one else.

The dream was so impressive that on rising the writer went to the door of Elder Nelson's cabin and related it, with a warning that he should be careful. The young man was just ready to go on deck, and as the sea was very rough, he promised to take care. He had been gone only a few minutes when he returned to the cabin, pale as death, saying that the dream had not needed to wait long for an interpretation. On reaching the deck he had taken pains not to expose himself to any danger. A young lady, less watchful, however, had lost her footing on the wet deck, slipped partly under the railing at the vessel's edge, but had caught herself exactly as had been seen in the dream. Elder Nelson quickly rescued her from the dangerous position, and brought her back to safety.

What would have happened had the warning not been observed, no one, of course can tell. It was a testimony, however, that the Lord foresees all things, though we have of ourselves such limited knowledge, and that He is willing to impart to us what is necessary for us to know.

Do not be so full of religion as to look upon every overt act that others may commit as being the unpardonable sin that will place them beyond the reach of redemption and the favors of our God.—BRIGHAM YOUNG.

CURRENT EVENTS.

ATTEMPTED REGICIDE.

LAST Saturday, Gerone Rubino, an Italian anarchist, made an attempt on the life of King Leopold of Belgium. Fortunately the wretch's aim was not much better than his motives, and no one was injured. While the royal procession was passing along one of the streets in Brussels, Rubino took out his pistol and fired three shots at the third carriage. The intended victim was, however, in the first. It was not until later that King Leopold knew of the attempt. The anarchist was instantly arrested, and the police had great difficulty in keeping the people from lynching him. At the prison he made no attempt to conceal his motive, but confessed that he had come from London purposely to kill Belgium's ruler. He would have killed King Edward, but he feared that the people would have torn him to pieces. The result of the occurrence is an outburst of popularity for the hitherto rather unpopular monarch. The people recognize that no possible excuse exists for the terrible act, as King Leopold has been an irreproachably constitutional ruler.

QUAKES AND ERUPTIONS.

We are receiving many reminders lately that this old earth of ours has a rather thin and unstable crust over its hot interior. At four widely separated points on the globe volcanic eruptions are taking place simultaneously. Stromboli, the little volcanic island north of Sicily, sometimes called the beacon of the Mediterranean, has become active again after a few weeks' quiescence. Besides terrifying the inhabitants by deafening explosions and the eruption of a column of fire and incandescent stones, it has destroyed many houses. Great quantities of lava and cinders have been ejected. Islands in the Pacific ocean are also suffering. Kilauea, the largest active volcano in the world, rising 4000 feet above the sea-level on the island of Hawaii, has just been in a state of violent eruption, the worst known for twenty years, it is said. Across the equator southward, six craters are belching forth ashes, flames and smoke on the island of Salvai in the Samoan group. The volcano, Santa Maria, in Guatemala, has been destructively active again. The reports are conflicting, some placing the loss of life and property very high, even stating that four towns have been buried, others declaring that there has been no loss of life. The Central American republic seems anxious to keep back particulars. Monday evening two earthquake shocks were felt at Salt Lake City and in southern Utah, and one shock, accompanied by a loud rumbling noise, was felt at Oran, a sea-port town of Algeria. Tuesday morning early, three violent shocks threw the inhabitants of Salonika into a panic. The Macedonian city was visited at the same time by a very severe wind storm. It is noticeable that these concussions occurred on three continents.

GREAT RISE IN WAGES.

The American railroad business is evidently in a prosperous condition. The Pennsylvania Railway company has led out with a voluntary increase of ten per cent in wages to all its 106,000 employes. There was no strike threatened, nor even a demand made by the men. Eleven other companies have agreed to treat their men in like manner. The increase in the pay rolls will be 50,000,000 dollars.

WIRELESS TELEGRAPHY.

It is now confirmed that messages have been sent by wireless telegraphy across the Atlantic. Mr. Marconi, the young Italian genius, has been successful in holding constant communication with Poldhu in Cornwall, in his journey from England to Canada. These messages, back and forth, were continued after the Italian cruiser *Carlo Alberto*, on which the inventor was carried, had cast anchor in Sydney Harbour, Cape Breton Island.

THE MELLOW, HAZY DAYS.

O, glorious autumn woods, whose myriad hues
 Uplift the face of earth with richer glow
 Than may be seen when spring's sweet flowers blow,
 And wear the jeweled crown of pearly dews!

How tender, pure the thoughts which you infuse
 Into the soul, bringing the long ago
 With all its memories of joy and woe,
 Until the vision the whole heart subdues!

So soon the mellow, hazy days shall die;
 The frost shall crisp your many-tinted leaves,
 And howling blasts with all their glory fly,
 And you shall stand like one whom death bereaves,
 Outstretched trembling hands to the dark sky,
 Which gives no sign however much he grieves.

SELECTED.

DIED.

NEEDHAM.—Of consumption after a long illness, November 5, 1902, at Nottingham, William Stansall Needham. Deceased was born October 24, 1878, at Brighton, Sussex; baptized May 5, 1898, and held the priesthood of Elder. Deceased died as he had lived a faithful Latter-day Saint.

WALKDEN.—At 14 Ormside Street, Old Kent Road, London, S.E., on October 25, 1902, of pneumonia, John Thomas Walkden, aged three years and ten months. The deceased was a son of Brother William and Sister Ada Walkden, late of Manchester conference.

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